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A SOLDIER'S HANDBOOK

PALESTINE AND JERUSALEM

SALIENT POINTS OF
GEOGRAPHY, HISTORY AND
PRESENT-DAY LIFE

By REV. H. SYKES, M.A.

SECRETARY OF THE PALESTINE MISSION
OF THE C.M.S.

WITH TWO MAPS

HODDER AND STOUGHTON
LONDON : NEW YORK : TORONTO



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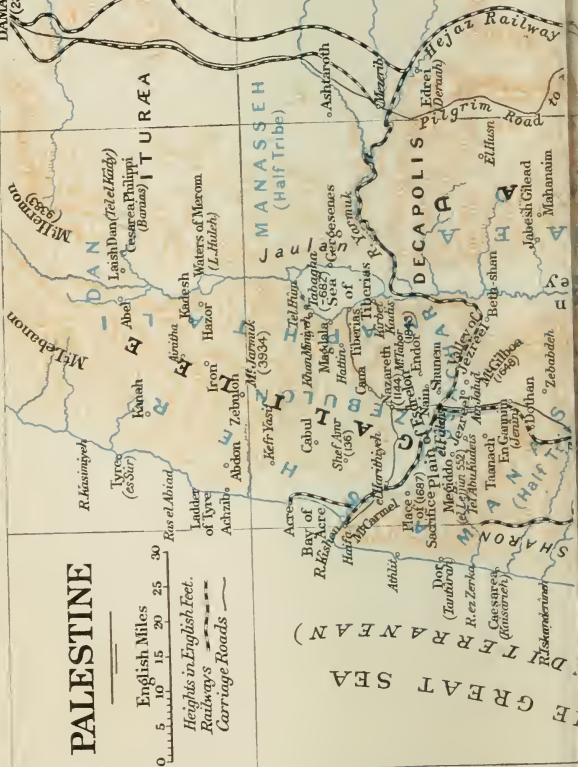
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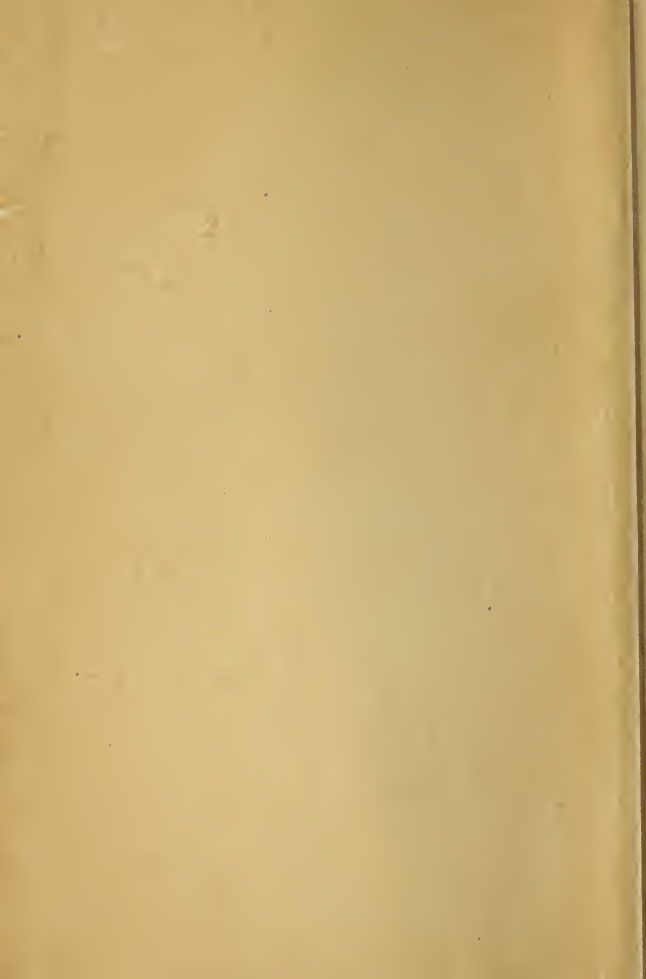
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SALIENT POINTS IN
THE GEOGRAPHY, HISTORY AND
PRESENT DAY LIFE OF
THE HOLY LAND

BY

REV. H. SYKES, M.A.

(Jesus College, Cambridge)

Secretary of the Palestine Mission of the
Church Missionary Society

WITH TWO MAPS

*Profits during the War will be devoted to Relief
Funds for Sailors, Soldiers and Prisoners of War*

HODDER AND STOUGHTON
LONDON : NEW YORK : TORONTO

FOREWORD

SIR GEORGE ADAM SMITH, Principal of the University of Aberdeen, to whom the MS. of this booklet was submitted for comment and advice, and to whom the writer is indebted for valuable help and suggestions, kindly allows him to make use of this extract from his letter:

"I have read your little book on Palestine for the British Soldier with great interest. I think it admirably planned....You have managed to express clearly and compactly a vast deal of information on all the salient points of the geography and history. I do not know of anything better in so small a compass on the present population; and I especially admire the advice you give our soldiers on their relations with them. I feel that you have said all that need be said on this last subject. I am sure the book will meet a want and do good."

ABERDEEN,

Dec. 16, 1917

"But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." English Bible.

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PREFACE

THESE few pages, in part a mere compilation, and, in part, based on personal knowledge of the country, have been put together by one who went out to Palestine as a "Missionary Crusader," so far back as 1886, and who was allowed by the Turkish Government with some other enemy subjects to leave the country in December, 1914.

They are written for and dedicated to the British Soldier who may happen to find himself in Palestine. It is hoped they may be found worthy of a corner in his haversack, and stimulate his interest in the Bible, in the Land, and in his own sojourn there. Many works of great interest and value have been written about the country: from one of the chief of these quotations have here and there been made. The book is intentionally a little one. Though that be so, considerable pains has been taken in the selecting of the information given as also in the effort to make sure of its being accurate.

Two Maps, specially prepared, are added. The one, of Palestine, will help the reader to follow portions of the letterpress more easily. The other, of the Near East, will enable him to gain a right perspective of that part of the world (in which the Holy Land itself lies) now coming into so great prominence.

The writer would like to think that even this simple booklet, after the stress and turmoil of war are over, may have been the means of "whetting" Palestine interest in some which shall later manifest itself in Palestine study and, perhaps, Palestine service.

CAMBRIDGE, Dec. 1917

CONTENTS

MAP OF PALESTINE	<i>Frontispiece</i>
	PAGES
I. PALESTINE AND ITS BOUNDARIES	5-6
II. GEOGRAPHICAL FEATURES AND BIBLE HISTORY	6
A. Maritime Plain	7-10
B. Western Mountain Range	10-29
<i>Judæa</i>	10-21
<i>Jerusalem</i>	10-19
<i>Samaria</i>	21-23
<i>Esdraelon</i>	24-25
<i>Galilee</i>	25-29
C. Eastern Mountain Range	29-34
<i>Kingdom of Sihon</i>	29-30
<i>Gilead</i>	30-33
<i>Kingdom of Og</i>	33-34
D. Jordan Valley	34-37
E. Land of Moab	37-38
III. PALESTINE AS DIVIDED AMONG THE TWELVE TRIBES	38-41
IV. PALESTINE AND HER FRONTIERS—A WORLD HIGHWAY	42
V. PALESTINE—A WORLD BATTLE-GROUND	43
VI. PALESTINE AND THE CRUSADES	44-47
VII. PALESTINE—THE LAND OF GOD'S REVELATION OF HIMSELF	48-49
VIII. ANCIENT AND MODERN SITES	49-51
IX. THE LAND AND THE BOOK	52
X. PRESENT POPULATION AND RELIGIONS OF PALESTINE	52-54
XI. INDUSTRIES AND AGRICULTURE	55-57
XII. GENERAL REMARKS	57-62
TABLE OF DATES	63-64
MAP OF NEAR EAST	

Palestine and Jerusalem

I

PALESTINE AND ITS BOUNDARIES

PALESTINE (*Bilaad Filasteen*) is to be distinguished from Syria, the country away to the North of it containing the great mountain range of Lebanon. Palestine stands for the **Canaan** of Scripture. The term occurs in Ex. xv. 14, Is. xiv. 29, 31. Palestine then connotes what is understood by the "**Land of Promise**" (Heb. xi. 9) and what we speak of in these days as the "**Holy Land.**"

Its **NORTHERN BOUNDARY** may be taken as a line drawn eastwards from Tyre (2 Sa. xxiv. 7) through the southernmost roots of Mt Hermon. Hereabouts it is that the Jordan bursts into being at the more important of two of its main sources. The place now bears the name of *Banias*: it is the **Cæsarea Philippi** of the New Testament, in the neighbourhood of which many believe our Lord's Transfiguration to have taken place (Matt. xvii.). **Dan**, one of the Old Testament extremities of the Land, is little more than a mile away (Gen. xiv. 14, 1 Sa. iii. 20).

For the **SOUTHERN BOUNDARY** another line may be drawn W. and E. through the *Wadi Ghuzzeh*, south of **Beer-sheba**, places now so well known to British troops and the British people.

The EASTERN BOUNDARY of the country follows about the course taken by the Turkish railway running southwards from Damascus to Medina (begun 1901, opened 1906). Eastwards of the railway stretches the great Syrian desert leading to the Euphrates, Tigris and Baghdad, some 600 miles away. The **brooks of Arnon** (*Al Maujib*, Nu. xxi. 14, Deut. ii. 24), flowing westwards and emptying themselves into the Dead Sea about midway between its N. and S. shores, form the S. boundary of Eastern Palestine.

The Mediterranean, called in Scripture "the Great Sea" (Jos. i. 4, Dan. vii. 2), also "the Utmost Sea" (Deut. xxxiv. 2), is the country's WESTERN BOUNDARY.

Palestine is therefore a small country; its whole length is hardly more than 180 miles, and its average breadth about 55. The total area is generally reckoned at some 10,000 sq. miles (W. Palestine, 6000; E. Palestine, 4000), that is, about one-sixth the size of England and Wales. A small country, but how great its history!

II

GEOGRAPHICAL FEATURES AND BIBLE HISTORY

Geographically the Holy Land consists of four strips of country: a WESTERN and an EASTERN MOUNTAIN RANGE; THE JORDAN VALLEY contained between them; and THE MARITIME PLAIN. This PLAIN borders on the Mediterranean and extends up to the foot-hills of the Western range.

A. THE MARITIME PLAIN.

The Maritime Plain about Gaza and extending N. to within some ten miles of Jaffa, formed the country of the ancient Philistines (Jud. xiii.-xv., 1 Sa. iv.-vi.). **Gaza** (*Ghuzzeh*) was its chief city, one of the oldest in the world (Gen. x. 19). It is famous for its connection with Samson (Judg. xvi.), and with a beautiful N.T. incident (Ac. viii.). The Crusaders were here and built a church: but made more of Ascalon, a little to the north. Other cities were: **Beer-sheba** (*Beer Saba*) and **Gerar** (*Jirar*), where Abraham and Isaac bargained with Philistine chiefs, pitched their tents, dug wells, and watered their flocks (Gen. xx., xxi., xxvi.); **Ziklag**, connected with David (1 Sa. xxvii.); **Gath** (*Tel es Safi*), the home of Goliath (1 Sa. xvii., 1 Ki. ii.); **Lachish** (*Tel el Hesi*), where Joshua fought, and Sennacherib encamped (Jos. x., 2 Ki. xviii., xix.); **Ashdod** (1 Sa. v., 2 Chr. xxvi.), called **Azotus** (Ac. viii. 40); **Ekron** (*Akûr*), whose god was Baal Zebub, the god of flies (2 Ki. i., cp. Matt. xii. 24-31).

Round about Jaffa and northwards the Maritime Plain is known as the **Plain of Sharon** (1 Chr. xxvii. 29, Is. xxxv. 2). Jaffa (*Yafa*) is the ancient **Joppa**. It was here probably that Hiram delivered "the timber of cedar and of fir" "in floats," for the building of Solomon's temple (2 Chr. ii.): a part of Jaffa's orange gardens is still called "Solomon's Harbour." Here Jonah fleeing from God took ship and was cast over-

board (Jonah i.-iv.); and here Peter had that vision on the housetop, which changed his whole view of life (Ac. x., xi.). About twelve miles E. of Jaffa is **Lydda** (*Lidd*) where Peter raised Dorcas to life (Ac. ix.). Lydd is interesting to men of the Anglo-Saxon race as being the reputed scene of the martyrdom of St George. Sir George Adam Smith in his great work, *The Historical Geography of the Holy Land*, informs us that a church dedicated to this martyr had existed from the earliest times and that Lydda was on that account made much of by the Crusaders: he adds, "St George of Lydda is St George of England." *Ramleh* with its high observation tower and remains of other crusading buildings almost adjoins Lydd. The olive groves of these two places are very extensive. **Gezer** (*Abu Shushi*) lies a little further to the East: its story is connected with Joshua and Solomon (Jos. xvi. 3, 1 Ki. ix. 15-17).

North of Jaffa is *Arsuf* where Richard I defeated Saladin (Sep. 1191). Further N. still at a distance of over thirty miles is the seaport of **Cæsarea** (*Kaisârieh*), an important Roman centre in N.T. times. Stationed here was Cornelius, that fine Roman soldier, "a devout man and one that feared God with all his house," the story of whose sending for and receiving of the Apostle Peter is recorded in Acts x. Here too came another Apostle, St Paul, who, after imprisonment, trial, and "appeal to Cæsar" was sent hence under escort to Rome (Ac. xxiii.-xxviii.). Fifteen miles N. of Cæsarea, passing on the way **Dor** (*Tan-*

turah, Judg. i. 27, 1 Ki. iv. 11), which belonged to Manasseh, we come to *Athlit*, where "the Crusading remains are numerous and solid: there is a castle, a church, and remains of a mighty sea-wall" (Smith). Some twelve miles further on, the Maritime Plain narrows to less than 200 yards where the N.W. headland of **Mt Carmel** (here 566 ft) abuts on the sea. It is to be noticed that Carmel is a ridge, not a peak.

Just round Carmel point lies the port of *Haifa* (some suggest the *Achshaph* of Josh. xi. 1), at the S. bend of the Bay of Acre. Here is the terminus of the Haifa-Damascus railway, opened in 1905. Acre (*Akka*) (Judg. i. 31—the *Ptolemais* of Ac. xxi.) ten miles further on forms the point of the N. bend of the Bay. A branch railway connects it with Haifa, quite close to which latter place it crosses the **Kishon** (Judg. iv., v. 21). Acre was the chief port of the Crusaders. Saladin wrested the place from them in 1187, but Richard I recovered it two years later. When Jerusalem was lost to the Crusaders in 1187 it became the headquarters of the Orders of the Knights Templars and of the Knights Hospitallers of St John (hence the name *St Jean d'Acre*). Since the outbreak of the present war the British branch of this latter Order has come into great prominence through the work done by it for the sick and wounded. These knights of St John were invested with government control of Acre in 1229. This they retained until Acre, the last place to hold out against the Saracens, was lost to the Crusaders

in 1291. Napoleon besieged the town unsuccessfully in 1799, mainly owing to the help given by the English to the Turks. Some distance further north lie the ports, Tyre (*Sur*) and Sidon (*Saida*) (read 1 Ki. v., ix., Ezek. xxvi.—xxviii., Matt. xi., xv., Mk vii.). So much for the Maritime Plain.

B. THE WESTERN MOUNTAIN RANGE.

The Western Mountain Range, running parallel with the Philistine country in the Maritime Plain, is "the hill country of Judæa" (Lu. i. 65); it is now called *Jabal Kuds*. Its lower westward-slopes towards Philistia (which seem in parts almost distinct from the main range) are sometimes spoken of under their Hebrew name as the Shephelah—that is "low or lowland." Of these slopes Sir G. A. Smith says "This is the so-called Shephelah—a famous theatre in the history of Palestine—the debatable ground between Israel and the Philistines, between the Maccabees and the Syrians, between Sáladin and the Crusaders." The slope on the other side of the range eastward towards the Dead Sea is the Jeshimon of Scripture (Nu. xxiii. 28, 1 Sa. xxvi. 1–3). This is part of the Wilderness of Judah (Judg. i. 16). Jeshimon means "devastation," and, says Sir G. A. Smith, "no term could better suit its haggard and crumbling appearance."

Jerusalem (*Al Kuds esh Shareef*—the holy, the venerated) is situated on the top edge of the more northerly part of this high hog-back of Judæan mountain (at Jerusalem 2500, Hebron

3000 ft high). Jesus Christ is the outstanding Figure of the Bible. To Him all its story directly and indirectly leads up; round Him its chiefest interest centres. Remove Him and the Bible is felt to be inadequate, incomplete. Not less, it may be said, Jerusalem is the outstanding feature of Bible Geography. For one thing, the Book is vastly more taken up with her than with any other city. By Chronicler, Psalmist, and Prophet the name Jerusalem is often enough used, or her picture drawn, to stand for country and people together. Their history is her history, and hers theirs. Then, for another thing, the life of Jesus Christ was so intertwined with that of Jerusalem in prophecy and fulfilment as to be inseparable from it (read Matt. ii. 1, 2, Zec. ix. 9, Matt. xxi. 1-17, xxiii. 37, Lu. xiii. 33-35). While the one lasts in time, so will the other.

If Salem of Gen. xiv. is one with Jerusalem, as some think, then the first mention of the city is significantly connected with the names of Abraham and Melchizedek (Heb. vii.). For the circumstances under which David took the hill fort Jebus, which is Jerusalem, and transferred thither his capital from Hebron, where it had been the preceding seven years, read 2 Sa. v., 1 Chr. xi. Read too the beautiful story of how an Eastern threshing-floor became the site of the Temples of Solomon (1 Ki. vi.-viii.), Zerubbabel (Ezra i.-x., Neh. viii.-xiii.), and Herod the Great (Mk xi.-xiii., Lu. ii., Ac. iii., xxi.). That story is the tale of David and his sin; of Joab, his com-

mander-in-chief, to whom the King's word was "abominable"; of the Angel of the Lord; and of Ornan the villager (2 Sa. xxiv., 1 Chr. xxi., xxii.). It is surely a remarkable fact that, notwithstanding all that has befallen Jerusalem and her people, that threshing floor, purchased and set apart for a sacred purpose, still so remains to-day, nearly three thousand years after. It is here that is situated the Mosque of Omar—to the Muhammedan one of the most sacred spots in the world. The Arabic term for this Mosque area is *Al Haram*, the Inviolate.

From that time onwards,—David's repentance and God's acceptance of his sacrifice there by fire—it may be said that the O.T. history is the history of Jerusalem and that part of God's people called the Kingdom of Judah. For a division took place. The unity, which the Twelve Tribes had enjoyed under their first kings, Saul and David and Solomon, was broken under Rehoboam, Solomon's son and successor, as is related for us in 1 Ki. xi., xii., "Judah and Benjamin clave to the house of David." But henceforward the Kingdom of Israel (as distinct from that of Judah), formed of the Ten Tribes, existed apart and independent, having its own king and capital at Samaria (1 Ki. xvi. 24), until conquered and its people largely deported in 722 B.C. under Shalmanezzer, the King of Assyria (2 Ki. xvii.). In that same chapter (v. 24) we are further told that the King of Assyria brought from Babylon and other cities subjects of his own "and placed them

in the cities of Samaria instead of the children of Israel." It is an ethnographical puzzle what has become of the Ten Tribes. Do they still exist apart unrecognised; did they ultimately unite again with the Two Tribes; or have they become fused with the peoples among whom they were transplanted?

The Kingdom of Judah also came to its end and for the same reason, faithlessness to God, "till there was no remedy" (2 Chr. xxxvi. 14-17). Jerusalem fell to Nebuchadnezzar, was burnt, and its people deported in 587 B.C. (2 Ki. xxiv., xxv., 2 Chr. xxxvi.). But owing to a decree of Cyrus, King of Persia, who had conquered Babylon, a number of the exiles returned to Jerusalem under the leadership of Zerubbabel, in 536 B.C. (2 Chr. xxxvi. 21-23, Ezra i., ii.). A small Temple (Zerubbabel's) was built and the Temple worship restored (Ezra iii., vi.). Later still, Ezra in 457 B.C., and Nehemiah in 444 B.C. and 434 B.C., did much to rebuild Jerusalem and revive the national life. Nehemiah was one of Jerusalem's great wall and gate builders. All this is related for us in the two books, Ezra and Nehemiah. The prophets Haggai and Zechariah heartened and helped Zerubbabel and his people (Ezra v. 1-2); their prophecies may also be read, especially that of Haggai.

How often Jerusalem is the theme of Psalmist and Prophet! See how one describes her (Ps. xlvi.); how another sings God's love of her (Ps. lxxxvii.); with what joy and expectation her

sons and daughters resort to her at the time of the set Feasts (Ps. cxxii., cp. Deut. xvi.); with what sore yet tender heart the exile bewails his separation from her (Ps. cxxxvii.); with what exultant joy another commemorates his restoration to her! Would you know how passionate a patriot's love was for her? Read that dirge over her downfall at the hand of Nebuchadnezzar, given us in the Book of Lamentations. Never Briton or Belgian, Frenchman or Italian, Serb or Syrian loved his home and the city of his fathers more than did that writer, whether, as tradition has it, Jeremiah the prophet of the Captivity, "The Weeping Prophet," as he has been called (cp. Jer. ix. 1-3); or, as is urged by eminent scholars, another, who lived a little later. If ever, now, in these days of devastation and deportation, of iron yoke and cruel bondage, is the time to read and understand that book.

For the N.T. history of Jerusalem all the Gospels and the book of the Acts should be carefully read. It is linked with our Lord's Infancy, in the visit there of the Wise Men and Simeon's act in the Temple (Matt. ii., Lu. ii. 21-38); with an episode of His Boyhood (Lu. ii. 40-51); with something of His life's Works (Jn v., ix.); and much more of His Words (Matt. xxi.-xxv., Mk xi.-xiii., Lu. xx., xxi., Jn ii., iii., vii.-x., xii.-xvii.). At Jerusalem, too, came to pass the solemn and glorious scenes connected with the Saviour's Death (Matt. xxvi., xxvii., Mk xiv., xv., Lu. xxii., xxiii., Jn xviii., xix.);

Resurrection (Matt. xxviii., Mk xvi., Lu. xxiv., Jn xx., xxi.); and Ascension (Ac. i.); all "for us men and for our salvation." Perhaps there is no incident in all that wonderful life, that more strikingly pictures forth to us the humanness of it and its kinship with ours than those tears, which, as Son of man and fervent patriot, He shed over Jerusalem, the city of His earthly love (Lu. xix. 36-48, read too Jn xi. 35, Heb. ii., iv. 14-16, v.).

The Book of the Acts continues the history of Jerusalem, connecting it with the day of Pentecost (Ac. ii.); with Peter and John, with Ananias and Sapphira, with Stephen and Saul of Tarsus (Ac. iii.-ix.); with Peter's deliverance from prison (Ac. xii.); and with the life of St Paul, in his first converse with the Apostles (Ac. ix. 26-31); in his reporting to them about his missionary work (Ac. xv.); and, lastly, in his controversy with Jewish opponents, their endeavour to kill him, and his deliverance from their hands by means of the Roman soldiery (Ac. xxi.-xxiii.).

And yet once again we read of Jerusalem. For Jerusalem it is that St John has recourse to in name and thought, as he portrays the glory and bliss of "the new Jerusalem," the goal and consummation of the Christian's hope (Rev. xxi., xxii.). The hill fort Jebus, after all its vicissitudes of sovereignty and splendour, of mock worship and ostentatious ritual (Is. i., Jer. ii., iii.), of siege and servitude, gives its

name to what Abraham, and many another "by faith" lived in expectation of coming to, that "city which hath foundations, whose builder and maker is God" (Heb. xi. 9, 10). The glory of Jerusalem (Is. lxii.) becomes even more glorious "by reason of the glory that excelleth."

Works almost endless have been, and no doubt will be, written about Jerusalem, her history, buildings, sites, etc.

Here no more than the barest references can be made to one or two points that claim notice. Roughly, the city consists of two hills: the Eastern, with the Temple area, and the Western with the great mass of inhabited buildings. Until recent years tradition identified the Western hill with Mount Zion. That claim is now stoutly contested by eminent archaeologists, who urge that the true site of Zion is to be found on the Eastern hill. The valley dividing these hills and running through the city is known in books as the Tyropœon valley. The débris between its bed and present ground surface is some 90 feet deep in places. In this débris are concealed vast remains of Herodian and pre-Herodian times. Outstanding parts of these remains are the ruins known as Robinson's Arch and Wilson's Arch, each taking a span of over 40 ft. A buried stone under the former (near the Jews' wailing place) measures 38 × 10 × 3 ft. A buried corner-stone in the foundation of the wall at the S.E. angle of the Temple area has

been found to weigh over 100 tons. In the grounds of the Russian buildings there was to be seen, before the war, a massive half-cut pillar, illustrating the way stones were shaped in the course of their being quarried out of the earth. This having a flaw in it was rejected and left unfinished.

Jerusalem has two other main valleys. The **Kedron** (*Wadi Sitti Mariam*, 2 Sa. xv. 23, Jn xviii. 1), to the east, divides the city from the Mount of Olives. In this valley and the road leading out of it took place the events described in Matt. xxi. 1-22, Mk xi., Lu. xix. Here again the débris is some 20-30 feet deep. It has been found that the S.E. wall of the Temple area rises some 157 feet from its rock foundation. Thus, with the depth of the valley below (some 200 feet) added to the height of the building that we may suppose to have been supported by this huge wall, a "pinnacle of the Temple" might well have been 400 feet above the valley bed (Matt. iv. 5). In this valley is Jerusalem's only spring, the Virgin's spring (*Ain umm ad Daraaj*): here is perhaps **Gihon**. From this spring a rock-cut tunnel carries the water to the pool of Siloam (Jn ix.). This tunnel was made by Hezekiah and probably 2 Ki. xx. 20, 2 Chr. xxxii. 3, 4, 30 refer thereto. Some identify the Virgin's spring with **En Rogel** of 2 Sa. xvii. 17 and 1 Ki. i. 9. The other valley is the valley of **Hinnom** or **Tophet** (*Wadi Rabaabi*) (2 Ki. xxiii. 10, 2 Chr. xxxiii. 6) to the W. and S. of the city. This valley meets

that of the Kidron near Siloam where they combine into the *Wadi en Naar* which runs out into the Dead Sea. Near this junction is the modern *Beer Ayyub* (Job's well), a deep well rather than spring. Some think here was En Rogel. Jerusalem has large reservoirs, inside its walls, Hezekiah's or the Patriarch's pool, near the Jaffa gate; Birket Israel, near St Stephen's gate; and outside the walls, Mamilla, near the Jaffa gate, and Birket 'es-Sultân, situated where the carriage road to the station crosses the valley of Hinnom. Water too is brought to the city from Bethlehem by means of an aqueduct. But the city really depends for water upon its cisterns hollowed out of the rock. It is said that those in the Temple area can contain 10,000,000 gallons alone. The mean rainfall for Jerusalem is 26 inches, it sometimes reaches as much as 40 inches.

The ancient walls of Jerusalem are a great puzzle (1 Ki. iii. 1, Neh. i.-vi., xii.). In the Bishop Gobat School of the Church Missionary Society there is to be seen scarp rock, of which Conder says, "The work of the scarp is magnificent." "Beyond doubt" we here see "the S.W. corner of the ancient Jerusalem." Not unlikely this scarp goes back to David's day. The present walls were built by the Turkish Sultan, Suleiman the Magnificent, in 1542. The stone for the building of the Temple is thought to have been taken from Solomon's quarries near the Damascus Gate. Great care must be taken in visiting this dangerous labyrinth. It is easy to get completely lost.

To see and understand Jerusalem and all she stands for it is necessary that one climb the Mount of Olives (*Jabal at Târ*) and there try to imagine some of the scenes which have affected her history, and in affecting her have affected the history of the world.

Another city of Judæa is **Bethlehem** (*Bait Lahm*), the burial-place of Rachel (Gen. xxxv.); the scene of the story of Ruth and Boaz (Ruth i.-iv.); the home of David (1 Sa. xvi., xvii., 2 Sa. xxiii.); and the immortal birth-place of the Babe of Bethlehem, "Jesus the son of David": "the Word became Flesh" (Micah v., Matt. ii., Lu. ii., Jn i.). South of Bethlehem is **Hebron** (*Chalil*). Here was Abraham's sole possession in "the land of promise," and that a sepulchre (Gen. xxiii.), in which were buried Sarah, himself, Isaac, Rachel, Leah and Jacob (Gen. xlix. 29-32). Hebron became the inheritance of Caleb, Joshua's friend and fellow-spy (Jos. xiv.): it was one of the cities of refuge (Nu. xxxv., Jos. xx.), and David's first capital (2 Sa. ii.-v., 1 Chr. xi.). Hebron is still renowned for its grapes (Nu. xiii.). It was in the Hebron country that the jealous Saul hunted David, "as when one doth hunt a partridge in the mountains" (1 Sa. xxvi. 20). The Wildernesses of **Ziph**, of **En-gedi**, of **Paran**, and of **Maon** were all hereabouts, mostly to E. and S. (1 Sa. xxiii.-xxvi.; cp. Gen. xxi. 21).

The hill country of Judæa, N. of Jerusalem, ends south of Bethel (*Beitin*). Some four miles S.E. of Bethel lay **Ai**, presumably a Benjamite

city, and therefore one of the northernmost points of Judæa. For the story of the battle and capture of Ai by Israel read Joshua viii.

West of Ai and Bethel lay the hill-country about **Beth-horon** (*Beit Ur*) and the **valley of Ajalon** (*Wadi Salman*), where Joshua defeated the confederacy of enemies formed against him (Josh. x.). It was this victory which gave Joshua the possession of Southern Palestine. Notice how the invasion of the country was then from E. to W. and N. to S.; whereas now it is from W. to E. and S. to N.: yet the hill roads traversed are the same. Sir G. A. Smith in his book has some most interesting and illuminating remarks about this "valley of Ajalon" route between the hills above and the coast land below. He says "Throughout history we see hosts swarming up this valley or swept down it in flight." And he illustrates this from the story of Joshua, of Jonathan (1 Sa. xiii., xiv.), and of David (2 Sa. v. 25, 1 Chr. xiv. 16); also from Maccabæan, Roman, and Crusading history. It was this road the Crusaders followed when they took Jerusalem in 1099. And it was this road they failed to possess and hold against Saladin in the Third Crusade, ninety years later. "Through the third Crusade, however, Saladin firmly held the central range, and though parties of Christians swept up within sight of Jerusalem, their camps never advanced beyond Ajalon." Ajalon is the modern *Yalo*.

South of Ai is **Michmash** (*Mukhmaas*), the

scene of Jonathan's exploit (1 Sa. xiv.). **Gibeon** (*el Jéb*) lies N.W. of Jerusalem about half-way to Beth-horon (Josh. ix., 2 Sa. ii., 2 Chr. i.). **Nob** was in this neighbourhood (1 Sa. xxii.), and **Ramah** (*Er Râm*), Samuel's dwelling-place (1 Sa. vii. 15-17, viii.), perhaps his birth-place too **Ramathaim-zophim** (*Ramallah*, 1 Sa. i. 1); also **Gibeah** (*Tel el Fûl*), the home of Saul (1 Sa. x. 26, xv. 34). **Bethany** (*Al Azariyeh*), the home of Lazarus and Martha and Mary (Lu. x., Jn xi.) lay some three miles east of Jerusalem over the brow of Olivet. About sixteen miles further east is **Jericho** (*Eriha*). Jericho was the Gaza of Eastern Palestine. The story of its capture is found in Josh. ii.-vii. Doubtless the very road leading to-day from Jerusalem to Jericho is that described in the parable of the Good Samaritan (Lu. x.), and that by which Christ Himself went "ascending up to Jerusalem" (Lu. xix. 28). Jericho lies 800 feet below Mediterranean sea-level and Jerusalem 2500 above the same level, so that the way was and is, literally, a "going down" to the one and an "ascending up" to the other.

From Bethel northwards the Western Range changes its name from Jabal Kuds to *Jabal Nablus*. Here begins that part of Palestine called **Samaria** (Jn iv. 4, Ac. viii.). **Bethel** (*Beitin*) seems to have been just outside the tribal possession of Benjamin (Jos. xviii. 13), and must therefore have belonged to Ephraim. It was here Jacob had his wonderful dream of the ladder reaching from earth to heaven (Gen.

xxviii.); he was here again under happier circumstances (Gen. xxxv.). Bethel was where Jeroboam set up for the Ten Tribes the counterfeit worship of Jehovah (1 Ki. xii., xiii.); it was thus he has become known as "Jeroboam the son of Nebat who made Israel to sin." Read how Hosea and Amos, prophets of the Northern Kingdom, in their prophecies denounce the idol-worship there (Hos. x., xi., xii., Amos iii.-vii.). Something to the N.E. of Bethel is a village now called *Tayyibeh*, which some identify with *Ophrah*, Gideon's home (Jud. vi.); also with "a city called Ephraim," whither Jesus Christ withdrew after the raising of Lazarus (Jn xi. 54). About ten miles N. of Bethel is *Shiloh* (*Seilun*), with its story of Eli and Samuel (1 Sa. 3). This was Israel's first sanctuary in Palestine, the home of "the ark of the covenant" until it was captured by the Philistines (Jos. xviii. 1-10, 1 Sa. iv.-v.). Shiloh (a little E. of the present carriage road) lies half-way between Bethel and Shechem. *Shechem* (*Nablus* 1800 ft) was a chief city of Ephraim and is sentinelled by *Mt Gerizim* (*Jabal at Tûr* 2846 ft) to the S., and by *Mt Ebal* (*Jabal Islamiyeh* 3077 ft) to the N. (Deut. xxvii., Josh. viii.). For part of the story of Shechem read; as connected with Abraham (Gen. xii.), with Jacob (Gen. xxxiii. 18-xxxiv.), with Joseph (Gen. xxxvii.), and with others (Judg. ix., 1 Ki. xii. 25). A little E. of Shechem is the site of *Jacob's well* (*Beer Yakub*), the scene of one of the most familiar and beautiful of the incidents recorded in the Gospels (Jn iv.).

Hard by is the reputed tomb of Joseph (Jos. xxiv. 32). To the N.W. of Shechem—six miles off—is **Samaria** (*Sebastiyeh*) the capital city of the kings of Israel (1 Ki. xvi. 24, xx., 2 Ki. i., vi., vii., Ac. viii.).

Dothan (*Duthaan*), the scene of Joseph's sale by his brethren to the Midianites, is situated in the N. of this district (Gen. xxxvii.). Dothan really lies in a pass between the hills on either side of it. It is just about here that the mountain range branches off into two horns—a longer and a shorter. The longer trending N.W. finally merges into the **Carmel** ridge, the abutment of one end of which on the sea has already been noticed. About half-way along the horn between Dothan and that sea-end of Carmel, lies **Megiddo** (*Lejjun*) (2 Ki. ix. 27, 2 Chr. xxxv. 22), with its celebrated pass, the chief road between Galilee and S. Palestine. Along that pass have marched from time immemorial armies, traffickers, travelers, backwards and forwards between Damascus and Gaza, between Babylon and Egypt, between Asia and Africa. It is a world high-way.

Half-way between Megiddo and the sea-ward point of the Carmel headland, lies the inland end of Carmel ridge. This, now called *el Mahrakeh* (1687 ft), is generally taken to have been the scene of the great story of Elijah's sacrifice and his discomfiture and slaughter of the prophets of Baal (1 Ki. xviii.). The river **Kishon** (*al Mukatta*)—rather brook or stream—flows not far away. So much for the one branch of mountain

from Dothan. The other, the shorter horn, preserves the northern trend of the main range and ends in **Mt Gilboa** (1698 ft), the scene of Saul's fatal battle with the Philistines, in which he and Jonathan his son were slain (1 Sa. xxix., xxxi., 2 Sa. i.). At the tip of this horn in the plain are situated **Jezreel** (*Zereen*) with its story of Elijah, Ahab, Jezebel, Naboth and others (1 Ki. xviii. 46, xxi., 2 Ki. ix., x.); also the **Well of Harod** (*Ain Jalûd*), where Gideon and his 300 men, who lapped of the water with their tongues, "as a dog lappeth," discomfited the Midianites (Jud. vii., viii.). Between these two horn-ridges of hill and extending itself to the N. of the smaller lies The Great Plain, often spoken of, though not quite accurately, as the Plain of Jezreel (Hos. ii. 21, 22) or the Plain of Megiddo (2 Ki. xxiii. 29, 30). It is now generally known as the Plain of Esdraelon (*Marj ibn Âmir*). From Jezreel the plain slopes eastwards to the Jordan valley forming the valley of Jezreel (Judg. vi. 33). At this E. end lay **Beth-shan** (*Besaan*, 1 Sa. xxxi.). Through the plain wanders the Kishon, finding its way into the sea, as already noticed, hard by Haifa, north of the Carmel headland.

Other cities of the plain are **Endor**, where Saul consulted the witch (1 Sa. xxviii.); **Shunem** (*Sulam*), in a house of which Elisha found a welcome and raised a dead child (2 Ki. iv., viii. 1-7); and **Nain** (*Naeen*), where Christ restored the young man to life (Lu. vii.). **Mt Tabor** (1843 ft) (*Jabal at Tûr*), a conical hill, some four miles east of Naza-

reth, closes up the plain at its N.E. corner. Here was the rendezvous of Barak and Deborah against Jabin and Sisera (Judg. iv., v.): and some have held that this, rather than a part of Mt Hermon, was the scene of our Lord's Transfiguration (Matt. xvii., Mk ix., Lu. ix.). Across the Plain now runs the Haifa-Damascus railway under the N. flank of Carmel, by Jezreel, down its valley to Beth-shan, then up the Jordan valley to the S. end of the Sea of Galilee. Here striking east up the *Yarmuk* or Hieromax valley it climbs to the plateau, and finds its way N. to **Damascus** (*Esh Shaam*). At a place called *Fûleh* in the middle of the plain the Beer-sheba branch of this railway—begun about 1913—strikes southward to Samaria. This Plain of Esdraelon seems to separate Samaria, to the S. of it, from Galilee, to the N. of it, and to stand apart from either. Strictly speaking, however, it belongs to Galilee and Northern Palestine.

At the N. border of the plain the hill again crops up, and rising gradually all through **Galilee** (*Jaleel*) (*Jabal Jarmuk*, W. of Safad, has a height of over 3900 ft), loses itself in the great range of **Mt Lebanon** (8500 ft) (1 Ki. v., Is. xl. 16). The city come to after an hour's climb from the Esdraelon plain is the hill city of **Nazareth** (alt. 1200 ft) (*An Nāsireh*, Lu. ii. 4). This site of holiest memory lies, actually, in a shallow hollow of the hills. Many travellers have been greatly struck with the beauty of the setting, and have likened the whole scene to the petals of a flower

of which Nazareth itself forms the centre (read Matt. ii., iv., xiii., Lu. i., ii., iv., Jn xix. 19). It is impossible to say just what part of the present little town may have formed the site of the Nazareth of Joseph's home and time. Equally conflicting are the opinions as to where was "the brow of the hill," to which His fellow townsmen led our Lord "that they might cast him down headlong." Perhaps the most interesting thing about Nazareth is the hill top (*Nebi Saeen* 1600 ft), high above it, to the W. Here is a point to which "Jesus of Nazareth," both as boy and man, must have climbed again and again, and the view seen to-day is the view He saw. Even apart from His connection with it the view is a wonderful one. Just because of that connection, it becomes more than ever one of the views of the world.

Away to the N. lies **Mt Hermon** (9166 ft) (*Jabal Esh-Sheikh*) (Ps. lxxxix. 12, cxxxiii.), largely snow-clad in Winter, and never even in Summer quite void of some patch of whiteness. Eastwards, is to be seen the top edge of the hills that form the eastern rim of the cup containing the Sea of Galilee, the head-crop of Tabor in the foreground, while beyond and to the S.E. the view extends itself across to Decapolis and Mt Gilead, and parts of the far-reaching Jordan valley. Southwards, the whole Plain of Esdraelon with all the places already mentioned lies stretched out before the eye. A wonderful sight is that plain in Spring time with its greens

and golds of crops coming up and ripening apace; its manifold shades too of brown, where the soil is in various stages of cultivation, or "keeping Sabbath" until the year-end after fruit borne the season before. Such scene once beheld is never forgotten. It enables one, moreover, better to appreciate something of the easy fertility of the land, and to understand that, after all, those who did so were not wrong in speaking of it as a "land flowing with milk and honey."

Beyond Esdraelon the view dies away in the far haze of the hills of Samaria. The full flank of the Carmel ridge confronts the eye westward leading it sea-wards to the Mediterranean and to the far beyond. All these saw Christ, and so gazed He over that same sea, and surely, in thought, to the isles of the West and the history they were one day to give birth to—history, which has been in the making for us, as one of the nations, from the days of Boadicea and Bede, Aidan and Alfred, even unto this day; a day than which history was never more in the making, for the world, for the Anglo-Saxon race, and not least for Christ's own land, Palestine itself.

From Nazareth the carriage road leads N.E. to the traditional **Cana of Galilee** (*Kefr Kenna*), some four miles away, with its beautiful stories of the wedding feast (Jn ii.) and the nobleman's interview with Jesus (Jn iv.). The road ends sixteen miles further on at **Tiberias** (*Tabariyeh*). Before reaching Tiberias it passes near the horns of Hattin where Saladin, in perhaps the most

eventful battle of all the Crusades, defeated the Christian forces (1187). The Sea is variously described as "the Sea of Tiberias" (*Bahr Tabariyeh*) (13 miles \times 6), "the Sea of Galilee" (Jn vi. 1), "the Lake of Gennesaret" (Lu. v. 1) and "the Sea of Chinnereth" (Nu. xxxiv. 11). Hereabouts were enacted those wonderful scenes we have read or heard of so often: the stilling of the storm (Matt. viii.); the walking on the water (Mk vi.); the miraculous draught of fishes once (Lu. v.), and again (Jn xxi.). On its western shore lay "the coasts of Magdala" (Matt. xv. 39) and "the land of Gennesaret" (Matt. xiv. 34, Mk vi. 53). About its N. shore were Bethsaida (Mk vi., Lu. x., Jn i., xii.); for another Bethsaida, not far away, at the mouth of the Jordan, see Lu. ix. 10-17; cp. Jn vi.; Capernaum (Matt. iv. 13, viii., xi., xvii., Mk ii., iii., Lu. iv., Jn ii., iv., vi.); Chorazin (Matt. xi.). Places on this N. shore now bear the names of *Khan Miniyeh*, *Tabagha*, *Tell Hum*, but authorities are not agreed as to which may have been the site of Bethsaida or Capernaum. Says Sir G. A. Smith, "wherever these three—Capernaum, Bethsaida and Chorazin—may have been, the well-nigh complete obliteration of all of them is remarkable in this, that they were the very three towns which our Saviour condemned to humiliation."

Across the Sea lay the country of the **Gadarenes** or **Gergesenes** with its story of the devils cast out (Matt. viii., Lu. viii.). Good hauls of fish are still taken out of the lake, and its fishermen still prac-

tise the same manner of life as we read of in Jn xxi. The writer once boating on the lake happened thus on a little group of these on the western shore; their boat out a little from the beach, they had "made a fire of coals" (sticks); and he partook of "the fish laid thereon and bread." As of yore, storms suddenly arise and as suddenly subside. Galilee extends along the mountain range—**Mount Naphtali** (Jos. xx. 7) in this part—some distance northwards where were situated **Kedesh in Galilee** and **Hazor** (Jos. xx. 7, Judg. iv. 2, 10). In these parts Joshua fought, and at the **Waters of Merom** (*al Huleh*) broke the confederacy of northern kings arrayed against him under Jabin, and possessed their land for Israel (Jos. xi.). It is to this part of Galilee that Isaiah refers in the O.T. lesson for Christmas Day (Is. ix. 1-7). This section of Palestine is far less well known than Southern Galilee and Southern Palestine; yet some are of opinion that it is, perhaps, the most beautiful part of the whole country.

C. THE EASTERN MOUNTAIN RANGE.

We turn now to another of the four strips of country into which Palestine is as by nature divided—the Eastern Range. That part of it bordering on the E. side of the Dead Sea is known to Europeans as the mountains of Moab (the **Abarim** of Nu. xxvii. 12). The summit of the range is a high plateau (more than 2500 ft above Mediterranean sea level). At the N.E.

corner of the Dead Sea are the points **Pisgah** and **Nebo** (*Nebu* 2643 ft) with others, before the plateau is reached. Here Balak brought Balaam to curse Israel, but in vain, "How shall I curse whom God hath not cursed?" For the whole story read Nu. xxii.-xxiv. It was here that Moses viewed afar the land promised to Abraham; and then in a way unknown to us was gathered to his fathers: all we are told is, "so Moses the servant of the Lord died there in the land of Moab according to the word of the Lord, and He buried him in the land of Moab...but no man knoweth of his sepulchre unto this day" (Deut. xxxii. 48-52, xxxiv., cp. Nu. xx.). Hereabouts to the N. and E. lay the kingdom of **Sihon**, king of the Amorites, whom Israel fought and whose land they took (Nu. xxi.). **Heshbon** (*Hesbaan*) was a chief town, and **Medeba**, still so called, another (Jos. xiii. 9, 16); **Dibon** (*Debon*), where was found the Moabite Stone (of date 900 B.C.), is much further south, near the Arnon. Somewhat N. of Heshbon—about the same latitude as Jerusalem—the plateau yields to the mountain which again asserts itself. Here is the S. border of the land of **Gilead** (*Jilaad*) (Nu. xxxii. 1, Deut. xxxiv. 1) or, as it is sometimes called, **Mount Gilead** (Gen. xxxi. 21).

The southern part of Gilead at one time seems to have belonged to the children of Ammon. Jephthah the Gileadite fought them (Judg. xi.); so did Joab and David (2 Sa. x.-xii.). Their capital was **Rabbah**—"the city of waters."

The modern name of the place is *Amaan*, a Circassian colony and a station on the Damascus-Medina railway, the northern section of which was completed in 1906, the southern in 1908. On the east of the Jordan there are many such colonies of Turkish-speaking Muhammadans, emigrants some of them from Russia, and others introduced by the Turkish government mainly perhaps to occupy waste land, act as a bulwark against the roving Bedouin of the East, and strengthen the military hold of the Turkish government in, until recent years, these unpeopled regions. *Es-Salt* is now the chief town of this part of the country. Its latitude is something N. of that of Bethel, and its situation some ten miles, as the crow flies, from the Jordan.

This place has been suggested, among others, as the site of **Ramoth Gilead**. If so, we have the whereabouts of another city of refuge (Jos. xx.), the scene of the battle where Ahab lost his life (1 Ki. xxii.), and of other events (2 Ki. ix.). The grapes of Salt surpass even those of Hebron. Hard by Salt is *Jabal Osha* (3597 ft.). About twelve miles to the north is "the brook" **Jabbok** (*Ez-Zerka*) (Deut. iii. 16). It was somewhere to the S. of this stream, flowing into the Jordan, that Esau and Jacob were reconciled after twenty years' separation (Gen. xxxiii.). At some point on the Jabbok's banks, just previous to this, there met Jacob that Heavenly Visitant, who wrestled with him "until the breaking of the day," and, changing his name from Jacob to Israel, "blessed

him there" (Gen. xxxii.). North of the stream is **Mahanaim**, the place to which Jacob came after making covenant with Laban (Gen. xxxi., xxxii.) and "where the angels of God met him." This was the part of Gilead whither David fled during Absalom's rebellion, and where Absalom came by his death. These adventures of David with an account of his friends and foes are all recorded in 2 Sa. xv.–xx. Some twenty years ago the country about Salt and to the N. of it (*Jabal Ajlun*) was in parts thickly wooded. Salt is so called from the Latin word "saltus," meaning wood or forest. Since that time great havoc has been done to this forest; colonists have cut it down to clear the ground, and much again has been turned into charcoal, largely used as fuel in Palestine. It should be remembered that from these parts sprang that great prophet described as "Elijah the Tishbite, who was of the inhabitants of Gilead" (1 Ki. xvii.–xix.).

It is important too to notice that this Mount of Gilead, together with the eastern part of the Jordan valley (also part of Gilead), formed in N.T. times the Roman Province of Peræa. This is "the farther side of Jordan" spoken of in Mk x. 1 (cp. Matt. xix. 1). Sir G. A. Smith says "The Jews always regarded Peræa, Galilee, and Judæa, as the three Jewish provinces; and when the Galilean pilgrims came up to the feasts at Jerusalem by Peræa, they felt they had travelled all the way on Jewish soil." The Jews thus avoided passing through Samaria.

Several allusions in the N.T. enable us to understand the relation of Jews and Samaritans one to another (Matt. x. 5, Lu. ix. 51-56, x. 25-37, xvii. 11-19, Jn iv. 9). Our Lord, then, was in this part of Palestine: it was here He taught the sanctity of the marriage bond, blessed little children, answered the young man and "beholding him loved him," and spoke other sayings—all these being recorded in Matt. xix., xx. 1-28, Mk x. 1-45. Perhaps too some of the events recorded in Lu. x.-xviii. 1-34 were part of Christ's Peræan ministry. It is held, on the other hand, that we can be sure about this in regard to Lu. xiii. 22-xviii. 1-34 only. Even so, herein are contained the immortal parables of the Lost Sheep and Prodigal Son; they are East Jordan sayings.

The mountain country of Gilead comes to an end on a line level with Mt Gilboa in Esdraelon, flattening out again into a plateau of much the same character as that out of which it had sprung near Heshbon. This plateau, N. of a line drawn east from the S. end of the Sea of Tiberias, formed the Bible territory of Og and his kingdom of Bashan (Deut. iii.). It is now called *Hauran* and stretches up to **Damascus** (*Esh Shaam*). **Golan** (Deut. iv. 43) was hereabouts: the country east of the Sea of Tiberias is still called *Jaulan*. In this part of Palestine lay Trachonitis, the country S. of Damascus to the east of the railway, now called the *Leja* and *Jabal Druse*; **Ituræa**, the country E. of Hermon, and S.W. of Damascus; **Abilene**, really

not part of Palestine, W. of Damascus (Lu. iii. 1); and **Decapolis** (Matt. iv. 25, Mk v. 20), the N. borderland of Gilead—that is, the country lying immediately S. of the Haifa-Damascus railway as it ascends eastwards up the *Yarmuk* valley to the plateau from *Samach* at the S. end of the Sea of Tiberias.

D. THE JORDAN VALLEY.

There still remains something to be said about the fourth main division of the country. Between the two great hedges of mountain, one west and the other east, already described, lies the deep cleft of the **Jordan Valley**. This the Arabs call *Al Ghor*. It is sometimes spoken of under its Hebrew name as “the Arabah.” In our English Bible it is generally referred to as “the plain” (Deut. i. 1, ii. 8, Josh. xii. 1). So the Dead Sea is called “the sea of the plain” (Deut. iv. 49, Josh. iii. 16). This cleft varies in width from four miles S. of the Sea of Tiberias to fourteen about Jericho, at the N. end of the Dead Sea. In the midst of this valley-cleft flows the **Jordan** (*Ash-Shareeah*). Though the distance is no more than sixty miles between the Sea of Tiberias, from which the river issues, to the Dead Sea into which it falls, the stream takes a winding course, covering 200 miles at least. Here, surely, is the strangest and most wonderful river in the world. For one thing, it lies in the most depressed spot of the earth’s whole surface, 650 feet below the Mediterranean at the Sea of

Tiberias, double as much—1292 ft—at the Dead Sea (*Bahr Lûl*). For another, there is no known outlet to the Dead Sea—yet the Jordan is pouring afresh into it millions of gallons of water day by day: the level of the Dead Sea remaining normal, it is generally believed that this excess of water disappears by evaporation.

In the Dead Sea (48 × 9 miles) nothing lives, and its waters are so buoyant that it is impossible for a man to sink in them. Naturalists tell us that fishes proper to Lake Tanganyika in Central Africa are found in the Sea of Galilee, and birds which naturally belong to Ceylon and S. India are found throughout the valley; while botanists declare that plants which are characteristic of Nubia, Abyssinia and the Sahara grow here in luxuriance. The climate of the valley is tropical. Perhaps this is one reason why the river has never had a city on its banks. Those, such as the valley has had, have been, like Jericho and Beth-shan, at its outer edge.

Consider the incidents connected with Jordan. Jacob and David crossed it (Gen. xxxii. 10, 2 Sa. xvii. 22); three times its waters parted asunder (Josh. iii., iv., 2 Ki. ii.); Naaman the leper "washed and was clean" (2 Ki. v.); "the iron did swim" (2 Ki. vi.); John the Baptist preached on its banks and baptized in its waters, and among those that came to him was Christ Himself, of whom he bare record "I saw the spirit descending from heaven like a dove, and it abode upon Him" (Matt. iii., Lu. iii., Jn i.). Comparing

the Jordan with the Nile, "in influence upon the imagination of man, its only competitor," Sir G. A. Smith gives utterance to this fine thought: "But the Nile has never been adopted by a universal religion...whereas still, to half the world, the short thin thread of the Jordan is the symbol of both great frontiers of the spirit's life on earth—the baptism through which it passes into God's Church, and the waters of death which divide this pilgrim fellowship from the promised land."

Jericho (*Eriha*) "the city of palm trees" (Deut. xxxiv. 3—there are none now) lies at the S. end of the valley at the foot of the Judæan hills. The Jordan cleft at this point is at its widest. Here are "the plains of Jericho" (Josh. iv. 13, v. 10), with Gilgal, where Israel first set foot in the promised land. Jericho's is the story of Rahab and the spies (Josh. ii.); of Joshua and "the captain of the Lord's host" (Josh. v.); of trumpeting priests and falling walls (Josh. vi.); of Achan's greed and penalty (Josh. vii.); of water sweetened (2 Ki. ii.) and deadly pottage turned to wholesomeness (2 Ki. iv.). Jericho's too are the N.T. stories of blind Bartimæus made to see (Lu. xviii.), and Zacchæus the publican called of Christ (Lu. xix.).

Somewhere in the neighbourhood of the Dead Sea was that "plain of Jordan...well watered everywhere" which beguiled Lot to choose "the cities of the plain" and to "pitch his tent toward Sodom" (Gen. xiii.). For Abraham's touching prayer for those cities read Gen. xviii., and for

their awful doom read Gen. xix. It is quite uncertain where the sites of Sodom and Gomorrha are to be looked for. Some authorities would locate them at the N. end, others at the S. end of the Dead Sea. "Though the glare of their catastrophe burns still the ruins it left have entirely disappeared, and there remains in the valley almost no authentic trace of the names it has torn and scattered to infamy across the world" (Smith). Even to-day for the Arabs the Dead Sea is "the Sea of Lot." A surprise about the Dead Sea is the brilliant blueness of its colour. The first recorded battle, "four kings with five," took place in this Jordan cleft, an occasion on which Abraham proved himself right loyal friend and right valiant warrior (Gen. xiv.).

E. THE LAND OF MOAB.

Moab was the tract of land situated on the plateau east of the Dead Sea. At one time it would seem as if that territory ran the Sea's full length. More exactly, however, Moab stood for the country S. of the river Arnon (*Maujib*), already referred to, having for its capital Kir of Moab or Kir-hareseth (Is. xvi.). We read of a battle scene in Moab in 2 Ki. iii. Perhaps Kir (*Kerak*) was "the hold" David repaired to (1 Sa. xxii. 1-4). Ruth was a Moabitess (Ruth i.). Isaiah and Jeremiah have much to say about Moab. In the time of the Crusaders this place, Krak, was one of their Seigneuries. It is the mountains of Moab which in the light of the

setting sun form such a wonderful view, as seen from Jerusalem, with their indescribable and incredible iridescent colouring. A flat peak just S. of Arnon, discernible from Jerusalem, to this day bears the name of *Jabal Shihaan*, reminiscent, it may well be, of Sihon and his deeds (cp. Nu. xxi. 26-29).

III

PALESTINE AS DIVIDED AMONG THE TWELVE TRIBES OF ISRAEL

Two numberings of the Children of Israel are recorded: the first, that of the second year of their wilderness wandering, in Nu. i. and iii. 40-51; the second, thirty-nine years later, in Nu. xxvi. The arrangement of the tribes when encamped is found in Nu. ii., and their order when on the march in Nu. ix., x. The number, service, and setting apart of the Levites are contained in Nu. iii., iv., viii. The apportionment of the land to each tribe may be found in Nu. xxxii., xxxiv. and Josh. xiii.-xxi. Read too Gen. xlix., Deut. xxxiii. For the tracing of these boundaries exactly, our knowledge and data are inadequate. The results arrived at by different investigators do not agree: their maps vary. In a way that is no more than relatively approximate, the following notes will help to a general idea of the position of the territory occupied by each tribe.

Simeon. Indefinite territory: really that part of Judah about and S. of Beer-sheba.

Judah. N. boundary, *Rubeen* river, line of railway to **Beth-Shemesh** (*Ain Shems*) (1 Sa. vi.), a line thence to **Kirjath-Jearim** (*Kuryet el Enab*) (1 Ch. xiii.) and continued along that of carriage road to Jerusalem and Jericho; W., the Mediterranean Sea; E., the Dead Sea; S., country to south of Wady Ghuzzeh and Beer Sheba. Part of Jerusalem lay in Judah.

Benjamin. N. boundary, a line from Beth-horon the Nether to Ai near Bethel, prolonged eastward to the Jordan; W., a line joining Beth-horon the Nether with Beth-shemesh (Beth-shemesh is not far from where the Jaffa railway leaves the plain for its climb to Jerusalem through the hills); E., the Jordan; S., the line of Judah's N. boundary between Beth-shemesh and Jericho, as above. The greater part of Jerusalem (some think the whole) lay in Benjamin.

Ephraim. N. boundary, a line from Shechem (Nablus) drawn E.S.E. to Jordan; W., a curved line sea-wards joining Beth-horon the Nether and Nablus; E., the Jordan; S., north boundary of Benjamin.

Manasseh (half tribe of). N. boundary, a line from a point on sea-coast nearer to Cæsarea than sea-end of Carmel to Megiddo, then turning south to Dothan and running out eastwards at the Jordan; W., the Mediterranean Sea; E., the Jordan; S., the north boundary of Ephraim and the *Aujeh* river above Jaffa.

Dan. N., the *Aujeh* river; W., the Mediterranean Sea; E., the western boundaries of

Ephraim and Benjamin; S., the *Rubeen* river and that part of the Jerusalem railway, east of where it forks S. to Beer-sheba and N. to Nablus. This part of the railway runs through "the valley of Sorek" (*Wadi Surar*, Judg. xvi. 4). Here was situated **Zorah** (*Surah*, Judg. xiii., xvi. 31) the home of Samson, who was a Danite. Dan had territory, too, in the far N. at the southern foot of Mt Hermon (Josh. xix. 47, Judg. xviii.): hence the expression "from Dan to Beer-sheba." This city of **Dan** is either the present *Tel el Kadi* or *Banias*.

Issachar. All the Plain of Esdraelon from the S. end of Carmel to the valley of Jezreel, and from Dothan to Tabor: also the horn of mountain running northwards from Dothan to Gilboa: also that part of the Jordan valley N. of Manasseh's territory up to a point some six miles S. of Sea of Galilee. (N.B. a strip of the plain of Esdraelon at the foot of the Nazareth hills belonged to Zebulun.)

Asher. A strip of country on Mediterranean sea-board some ten miles broad beginning at a point on sea-coast nearer to Cæsarea than sea-end of Carmel and reaching up to Tyre. Asher's S. boundary was therefore part of Manasseh's N. boundary. Carmel ridge seems to have lain in Asher.

Naphtali. The country lying alongside and east of that part of Asher N. of Mt Carmel; it had for its eastern boundary the Waters of Merom, all the Jordan N. of the Sea of Galilee, the Sea

of Galilee itself and the Jordan some six miles S. of the sea. A line drawn between this point of the Jordan and Mt Tabor was the boundary between Naphtali and Issachar. (N.B. not all this was Naphtali territory.)

Zebulon. The territory of this tribe ran as it were into Naphtali as above described, being formed of the S.W. quarter of that Naphtali territory. A strip of the N. edge of the plain of Esdraelon reaching from Tabor (where Zebulon, Naphtali and Issachar all joined one another) to the S. end of Carmel also belonged to Zebulon. Nazareth was situated in this tribe, and Tabor. A city called Zebulon (*Sabelan*) in the very middle of Naphtali would be on its northern boundary.

Manasseh (half tribe of). All the country to the N. of Gilead, that is N. of a line drawn E. from the S. end of the Sea of Galilee.

Gad. All the Jordan valley, E. of the river, between the Sea of Galilee and the Dead Sea; and all Mt Gilead east of this valley.

Reuben. The country lying E. of the Dead Sea between the river Arnon and a line drawn somewhat E. or N.E. from the N. end of that sea.

Levi had specified lands apportioned out of each tribe. "All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs" (Nu. xxxv. 1-8, Josh. xxi.; cp. Nu. viii.). The Priests and Levites had, besides, other prescribed means of maintenance (cp. Lev. vi., vii., Nu. xviii.).

IV

PALESTINE AND HER FRONTIERS—
A WORLD HIGHWAY

Palestine possesses the three greatest of all military frontiers; the Sea on the west; the great Mountain range of the Lebanon to the north; and the Desert to the east and south. This circumstance has largely affected her history; not less, her geographical position as the old world turnpike uniting Asia and Africa, whether for commerce or for war. It may be added that since the opening of the Suez Canal in 1869 through which Europe pours its shipping, Palestine with Egypt sentinels the highway of traffic and travel between the West and Far East—India, China, Australasia. It is important and interesting to notice, that from the earliest times the Pharaohs and Ptolemies of Egypt recognised this strategic position of Palestine, and ever made it part of their policy to possess her or dominate her politics. This comes out in the Tel Amarna tablets of 1500 B.C. Sir G. A. Smith says of Gaza: "Alexander invading Egypt (B.C. 332), and Napoleon invading Syria (1799 A.D.), had both to capture her. Napoleon has emphasised the indispensableness of Gaza, whether in the invasion or the defence of the Nile valley. Gaza is the outpost of Africa, the door of Asia." Substitute Suez Canal for Nile valley, and world politics are the same to-day that they were a century, or even twenty or thirty centuries ago.

V

PALESTINE—A WORLD BATTLE-
GROUND

Belgium has been described as the "cock-pit" of Europe. Palestine is the battle-ground of the World. No country has resounded as has she with the march of armies, the clash of "weapons of war" (2 Sa. i. 27), and the din of battle. Into her and through her have marched Assyrians and Babylonians, Egyptians and Ethiopians, Hittites and Israelites, Midianites and Syrians, Greeks and Romans, Parthians and Persians, Arabs and Mongols, Turks and Franks. And now once again she is drawn into the vortex of this world-wide war.

What city in the world has experienced the like vicissitudes of Jerusalem? Sir G. A. Smith in his book, *Jerusalem—from earliest times to A.D. 70*, reckons that in the thirty-three centuries of her history, "she has endured some twenty sieges of the utmost severity; almost twenty more blockades and military occupations;...earthquakes which have rocked her foundations;...(and) about eighteen reconstructions." Even the writer of the Book of Lamentations could say of her more than 500 years before Christ, "Behold and see if there be any sorrow like unto my sorrow" (Lam. i. 12). Think of what her sufferings have been in the 2500 years since!

VI

THE CRUSADES

In 1077 Jerusalem fell to the Seljuk Turks. Up to that time it had been held by the Arabs, who won it from the Greek Emperor of Constantinople in 637, under Omar, the second successor to Muhammad in the Caliphate.

The preaching of the Crusades began with the call of Peter the Hermit to Europe in 1095 to possess the Holy Land for Christianity.

First Crusade, 1095. Europe as a whole responded to the cry, and scores of thousands of "all sorts and conditions of men"—civilians, monks, adventurers, trained armies—marched across Europe for Palestine by way of Constantinople and Asia Minor. Jerusalem was captured July 11, 1099; and the Latin Kingdom of Jerusalem established, which lasted until 1187. The kingdom gradually included all Palestine: Godfrey of Bouillon, one of the chosen leaders of the Crusade, was acclaimed its first King. He died within a year and was buried in the Church of the Holy Sepulchre in Jerusalem. This church was built by the Crusaders in 1103 and stood intact until 1803 when a destructive fire occurred: but parts remain which are their work. The first Crusade was a great success.

The Second lasted 1144-1180. It was directed against Zenghi, the Seljuk Sultan of Damascus. The effort failed and Nur-ed-Din, the son of Zenghi, took Antioch. Louis VII of France and

the Emperor Conrad of Germany returned to Europe.

The Third Crusade (1189-1192) was a call to retrieve the battle of Hattin, near Tiberias, where Saladin defeated the Christian forces, July 2, 1187, and to recapture Jerusalem, which had fallen to him the following September. Richard I of England, Cœur de Lion, was the leader and the leading spirit of this Crusade. He retook Acre and inflicted various defeats upon Saladin, but for reasons unexplained did not succeed in capturing Jerusalem. He came to an agreement with Saladin by which "the people of the West were to be at liberty to make pilgrimages to Jerusalem exempt from the taxes which Saracen princes had in former times imposed." Saladin and Richard are perhaps the outstanding figures of the Crusades: they were great soldiers and each greatly admired the other. This with the First was the most successful of all the Crusades.

In this, the **Fourth Crusade**, 1203, Baldwin, Count of Flanders, never got to Palestine at all, but dethroning the Greek Emperor at Constantinople became Latin Emperor in his place. Real crusading ardour was giving way to other motives.

Fifth Crusade, 1216-1221. Andrew, King of Hungary, and John, titular King of Jerusalem, were in this the chief actors. John dissipated his strength in an unsuccessful attack upon Egypt.

Sixth Crusade. Frederick, Emperor of Ger-

many, and John of Jerusalem's son-in-law, though excommunicated by the Pope, started on this in 1227. He accomplished by diplomacy the object of his quest, obtaining from the Sultan Kamil of Egypt an arrangement, by which the Christians were to possess for twelve years—dating from Feb. 1229—Jerusalem (except the Mosque area), Bethlehem, Nazareth, and Acre with a strip of ground joining them together. He had himself crowned King of Jerusalem in that city.

Seventh Crusade. In 1244 the Kharezmian Tartars captured Jerusalem. This Crusade was preached to eject them. Louis IX (St Louis) of France started off for Palestine in 1248 with this object in view. He failed in an attack upon Egypt en route, and left Palestine in 1254 after strengthening some Christian fortresses. Apparently he made no effort to capture Jerusalem.

Eighth Crusade. About 1250 the dynasty of Sultans founded by Saladin in Egypt came to an end. Another was established; of this Bibars was the third Sultan. From the first he set himself to uproot the Christian power in Palestine. By 1268 he had taken almost every fortress but Acre. This eighth and last Crusade was to withstand Bibars. In 1270 St Louis again took the Cross, but for some reason turned aside to Tunis, where he died. Prince Edward of England (Edward I) landed in 1271 at Acre with 1000 men and captured Nazareth. But his forces were inadequate to effect anything of moment. He made a truce

with Bibars for ten years, ten months, ten days, "the last period of peace enjoyed by Christians in Palestine" (*Jerusalem*, Sir C. M. Watson), and then returned to England. Kalaun, son of Bibars, took Tripoli (N. of Beyrout), an important stronghold, in 1287; and his son Khalil captured Acre, the last crusading foothold, in 1291.

Vast stores of human energy and magnificent deeds of human prowess were exhibited throughout this period. Remains of buildings still existing testify to the one, and the pages of history to the other. It would seem, however, that the longer the crusades went on the more mixed became the motives of those who set forth on these adventures. Personal quarrels and sordid self-seeking sowed the seeds of distrust, disloyalty and ultimate disintegration. Too often, alas! also the behaviour of the Crusaders towards the vanquished Moslems compared most unfavourably and most sadly with that of the successful Moslem generals against the Christians. Doubtless there were some, but one fears few, like Godfrey, the first and perhaps finest Crusader, "whose piety and humility forbade him to wear a crown of gold, when his Saviour had worn one of thorns." Godfrey called himself not King, but Defender and Guardian of the Holy Sepulchre. The Crusaders had "a zeal of God, but not according to knowledge." It may be said of them also, "they knew not what manner of spirit they were of."

VII

PALESTINE—THE LAND OF GOD'S
REVELATION OF HIMSELF

Truly Palestine is a wonderful land: wonderful because of its geographical position; wonderful because of its strange configuration of hills and tangle of valleys; wonderful because of its striking contrast of rocky barrenness and easy fertility; wonderful because of its chequered history; but most wonderful of all, because it was here, of all the lands of the earth, that Almighty God chose chiefly to reveal Himself to man. He did this by His dealings with Israel in Egypt, in the Wilderness, in Canaan. Thereby He made known what manner of God He was, Merciful, Faithful, Holy, yet Jealous of His due (Ex. xxxiii., xxxiv.). Thereby, too, He showed what manner of men He required them and all others to be, trustful, worshipful, obedient, loyal and true.

The Old Testament is God's first revelation of Himself, now in deeds of Mercy and acts of Judgment, and now by the Teaching of Patriarch and Psalmist, of Priest and Prophet. And then, at last, "when the fulness of time was come" (Gal. iv. 4) God gave yet fuller revelation of Himself in the Incarnation of our Lord and Saviour Jesus Christ. "The Word became Flesh" (Jn i.); Jesus, the Messiah, was born in Bethlehem and nurtured in Nazareth: He taught and wrought in Galilee and Judaea, in Samaria and Peræa;

at Jerusalem was crucified, rose triumphant over death (1 Cor. xv.), and ascended into Heaven; "from thence," as the Creed teaches us, "He shall come again to judge the quick and the dead" (Zec. xiv., Matt. xxv., Jn v., Ac. i., Rev. xx.).

VIII

ANCIENT AND MODERN SITES

It is impossible to be sure that many of the places, specifically pointed out as undoubted sites of scenes in O.T. or N.T. history, have the right to that which is claimed for them. Certainty can attach to hardly more than three or four. The precincts of the Mosque of Omar at Jerusalem are certainly to be identified with the site and area of Solomon's and Herod's Temples. It is generally agreed that the Mosque of the Dome of the Rock covers the site either of "the Holy of Holies" or of the "Altar of Burnt Offering" of Solomon's Temple; more probably the latter. The whole Temple area, called *Al Haram*, is some thirty acres in extent. The Mosque of Omar or the Dome of the Rock, called *Kubbet-es-Sakhra*, was built in 691 A.D. by the Caliph Abd el Malak, and is universally acknowledged to be a masterpiece of architecture. The Pool of Siloam, already alluded to, seems another authentic site. Again, it is generally agreed also that the site near Nablus, pointed out as Jacob's well, is identical with the place where Christ rested and conversed with the woman of Samaria (Jn iv.).

The place claimed for the tomb of Joseph, not far from that well (cp. Jn iv. 5, Gen. xlviii. 22, l. 25, Josh. xxiv. 32); and that for the cave of Machpelah, the burial place of Abraham, Isaac, Jacob and others, under the great mosque at Hebron, have much to be said in their favour, but their authentication is not certain. Not certain too is the grotto shown in the Church at Bethlehem as the birthplace of the Saviour. Very, very uncertain indeed is it, that the Church of the Holy Sepulchre (Eastern Christians call it "the Church of the Resurrection") at Jerusalem is the actual site of the Saviour's death and rising again. The best authorities either entirely disagree on this matter, or suspend their judgment pending further information or discovery. The number of other sites suggested as the scene of these two stupendous events is another striking indication of the utter uncertainty attaching to any particular one of them.

The real interest in Palestine lies not in the looking for and the credulously or carelessly allowing oneself to believe in such specific sites, but rather in regarding the country in its great natural outlines. Jerusalem occupies the site it ever did. The valley of the Kedron and that of Hinnom, or Tophet, still run round three of her sides. The Mount of Olives has ever stood guard over that wonderful city, and so does to-day. How many, in every age, patriarchs, prophets, kings, apostles, even our Lord Himself, have stood on

that hill-top and gazed on its wonderful view! So with Mounts Ebal and Gerizim overshadowing Nablus. The hill above Nazareth has already been alluded to. Hills, valleys, plains remain the same as Abraham found and viewed them.

Having been in the country it is easy to understand how the sons of Jacob at Shechem, and David at Bethlehem, led and fed their flocks. Christ and His disciples walked about Palestine by roads that follow much the same lines to-day—Jericho to Jerusalem—Jerusalem, through Samaria, to Nazareth: Nazareth to Cana and the Sea of Galilee. The present aspects and habits of everyday life—dress, speech, food—beggars, lepers, the blind by the wayside—sowing, reaping, the summer threshing floors—shepherds with their flocks, plowers with their oxen and goads—asses with their sacks of grain, mules with their burdens—men with their water-skins, women with their water-pots—"long robes," grain "well pressed down and shaken together,"—"a cup of cold water," "the shadow of a great rock,"—"the early (Dec.-Feb.) and latter (Feb.-Ap.) rain," "the dew of heaven,"—thistles of the earth, the crackling of burning thorns—all these, with a thousand other things to note, enable us to understand and appreciate the imagery of the Bible, and how Jesus Christ, as the prophets before Him, made use of the most ordinary circumstances of everyday life and articles of everyday use, in order to enforce spiritual truth by parable, proverb and homely illustration.

IX

THE LAND AND THE BOOK

The Bible is the best handbook to the Land. The Land is the Land of the Book, and the Book is the Book of the Land. Each wonderfully authenticates the other. Napoleon wrote: "when camping on the ruins of those ancient sites they read aloud Scripture every evening in the tent of the General-in-chief. The analogy and the truth of the descriptions were striking; they still fit this country after so many centuries and changes" (quoted by Sir G. A. Smith). To this it may be added that given time, reverence for God's word, an observing eye, a sympathetic heart, not sites and scenes of the country only, but habits of the people, products of the soil, and nature's dealing with the land, all combine to illuminate the word of Scripture and confirm the truth of its wonderful story (Ps. cxix. 18). Without the Bible, interest in the Land will evaporate: with the Book in hand, interest in each will deepen and knowledge increase.

X

PRESENT POPULATION AND RELIGIONS
OF PALESTINE

The present population of Palestine consists of Jews, Christians, and Muhammadans. All told it is well under a million, perhaps hardly more than three-quarters of that figure. Jews and Christians form about one-third of the total.

The former are found chiefly in Jerusalem (where they largely outnumber Christians and Moslems), Hebron, Jaffa, Haifa, Tiberias, Safad, and Jewish agricultural colonies scattered well over the country. A small sect of Samaritan Jews, claiming descent from the Ten Tribes, exists at Nablus. They still sacrifice the Passover on Mt Gerizim, holding it and not Mt Zion to be the true centre of God's worship (Jn iv. 20). Christians are found in all these towns, also in Bethlehem, Ramallah, Gaza, Nablus, Nazareth, Acre, Salt, in greater or less numbers; and (in some cases not more than a family or two) in a good many villages. These Christians belong mainly to the Greek Orthodox Church and are called "*Rûm*": others are Roman Catholics, called "*Lateen*": and others still, those of Protestant Churches, are called "*Brutastant*" or "*Injîliyeen*" (Gospellers): there are besides a few Coptic, Armenian and Jacobite Christians. The term "Catholics" in Palestine indicates Christians who belong to an Eastern Church which recognises the headship of the Pope of Rome.

The Muhammadans form the bulk of the population, and are found practically in all the towns and villages of the country. Many of the villages are exclusively Muhammadan. Among this native Arabic Moslem population are colonies of immigrant Moslems from Bosnia (e.g. at Cæsarea); of Turkomans from Turkestan (e.g. near Salt); and of Circassians from the Caucasus (e.g. about Mt Tabor and East of the

Jordan). Mr A. R. S. Macalister in the *Ency. Brit.* says of the "Fellaheen," "It is by no means unreasonable to suppose that there is a fundamental Canaanite element in this population....New elements no doubt came in under the Assyrian, Persian and Roman dominations. ...The spread of Islam introduced a very considerable Neo-Arabian infusion."

People called Druses are found on Mt Carmel and in a few Galilee villages: and more largely in the district called Jabal Druse, S. of Damascus. Their religion—a secretive one—is distinct from Muhammadanism, though it has features in common with it. A small Persian community, called Bâbis, exists at Acre and Haifa. They implicitly submit to their leader, the *Baab*, or Door, and regard him as in some abstruse way an emanation from the deity. There are three well-to-do German colonies in the country; that at Jerusalem, mainly commercial; those at Jaffa and Haifa, chiefly agricultural. Most of the early settlers were from Würtemberg, which they left some 45 years ago fired with the desire to rebuild the Temple: hence their name, not quite lost, Templars.

Arabic is the language of the people: in places like Jerusalem (especially) and Jaffa most European languages, and even others, are in daily use.

People living in the towns are called "*Mada-nîyeh*": those in the villages, "*Fellaheen*": and those in tents, styled by us Bedouin, are termed "*Arab*."

XI

INDUSTRIES AND AGRICULTURE

Palestine industries, if such they are worthy of being called, are neither extensive nor advanced. Soap is made at Nablus and other places; glass of a simple kind at Hebron; small sickles and knives at Nazareth. Rush and reed mats, coloured floor rugs and sacking of goat and camel hair, a coarse woollen cloth for the native outer garment or cloak, called "*abeh*," and cotton for women's dresses, are woven in a good many towns and villages, and even Bedouin encampments. The hair rugs and sacking are more generally made for home use than to be sold. Gaza was noted for its rough pottery in the form of water-jars and cooking-pots. The making of native saddlery, the curing of goat-skins, whether for use as water-skins (as at Hebron) or as red shoe-leather, and the beating out of metal plates into cooking and washing utensils, obtain in places of any size. It should be stated, however, that none of these native crafts are practised so assiduously and brought to the same perfection as at Damascus, which place is a real emporium of Oriental industry and commerce.

Before the war one Jewish colony near Jaffa had established a large and successful vine-culture and wine-making plant. In others, in Galilee, experiments were being made in the rearing of silk-worms, silk-spinning, and the making of perfumery. Considerable trade was

done at Jaffa in oranges where the gardens were very extensive and were every year being extended.

The chief business of the town-bazaar or village-shop is barter in things of everyday need. The native is a born trader.

Palestine is essentially an agricultural and pastoral country. Wheat, barley, maize, the sesame plant, lentils with other leguminous crops, and various fruits—figs, water-melons, bread-melons, grapes, pomegranates, mulberries, apricots, tomatoes and oranges, already referred to—are largely cultivated. The olive tree is to be found all over the country—in some parts in great profusion. Before the war raisins and olive oil were shipped abroad in considerable quantities. The banana grows at Tiberias and Jericho; and the date-palm at Gaza, Jaffa, and Acre. The tobacco plant is widely grown: and in years gone by the cotton plant was cultivated in Galilee. The rich loamy soil, where it has depth, can hardly but be capable of the utmost productiveness, and even the toy hand-plough (as we should regard it) exacts a considerable toll of crops from the unpromising hill sides.

Flocks of sheep and goats, led out of a morning and back of an evening, from every village and Bedouin encampment scour the country for pasturage all the year through. They supply milk, sour milk (*laban*), cooking butter (*seman*) and cheese,—all staple articles of food. Buffalo milk (about Acre and Lake Huleh), sheep milk (by

Turcomans), and camel milk (by the Bedouin) are also used. Mutton is the flesh food; beef is hardly ever eaten by the natives. The native bread, made in various forms, is in Palestine, very literally, "the staff of life." The horses, though seemingly so small and light, are full of breed, and are assuredly among the finest riding horses in the world.

XII

GENERAL REMARKS

It seems well and necessary to point out that the people of Palestine differ much from those of Egypt. They are for the most part a mountain people, and have many of the characteristics of mountaineers of other lands. The country too has for long centuries past remained a back-water of the world. The people have lived a life largely apart from that of the nations. They may be regarded as unsophisticated, simple, and largely unversed in the arts of life, as Westerns understand these things. Centuries of such separated life have bred in them strong conservatism, great independence of character, and innate suspicion of ways other than their own. The ties of relationship engendered of a common family, a common village, a common religion (be it Christian or Muhammadan) are strong and tenacious. Law, nature-made, custom-made, village-made in regard to respect for religious observance, reverence for church or mosque,

veneration for old age and a markedly restrained behaviour towards women, all enter into the very warp and woof of their everyday life. One reason for this may be that governmental authority has troubled itself little with this side of the people's life; they have therefore been their own law makers and enforcers. Another reason may be, that the two religions of Christianity and Muhammadanism existing side by side have served to give such laws of tradition more emphasis and lastingness than might otherwise have been the case.

These facts, too, help to explain how it comes about that the law of blood-feud obtains to-day all through Palestine. Kinsman or clansman, though he wait long, unceasingly and remorselessly watches the opportunity for exacting the blood of him (or, failing the culprit himself, that of a member of his family or tribe) who has slain his fellow. The divisions wrought among families and clans, the danger to life incurred, and the difficulties attending reconciliation, all arising from such blood-feuds, are past belief and description.

The people of Palestine down to the veriest beggar have an innate gentility of manner; even the Crusaders were struck by this. Hospitality is part of their very being: they give of their own food without stint and therefore feel they have a right to share that of others. They read character quickly. They appreciate kindness, but resent wrong, especially by the "Franj" (men

from the West), and never forget it. Not unlikely, biding their time, they may seize a chance to requite it. Their ideas of truth and straightforward dealing differ much from what men of British race have been brought up to hold, yet the native of Palestine, though making no secret of having a lower standard for himself, looks for this high standard in the man from the West—and most especially in the "*Ingleese*" (Englishman). His ideal for you is the highest in justice, fair dealing, high probity, all round. Of great worth is the asset of a good name, deserved and preserved.

If counsel may be given it is this. Respect the native as a man with a long pedigree of history behind him. Avoid the mistake of putting him in the same category as the negro, or the bushman. Never outrage his laws of life, social or religious. Forbear to ridicule his way of doing things, remembering he has not had your advantages. In some things you may find he can give you points, so wait, watch, learn. Be kind, but not familiar. Be scrupulously just. Never make a promise, except you mean literally to fulfil it. "*Kilmeh Ingleesêyeh*"—"on the good faith of an Englishman"—is almost a proverb in Palestine. Be it your whole aim to keep this reputation of your country and countrymen a living and unsullied thing.

Bear in mind that the Moslem is not a fellow-religionist with yourself, and that his inclination may be to view you from the first with suspicion.

Disarm such suspicion by carefulness in points the like of those just mentioned. With the Arabic-speaking Christian—be he Protestant, Greek or Latin—you largely share a common faith; and he will less readily misunderstand you. But it is well to be on your guard therefore against either ignoring him on the one hand, or becoming too familiar on the other. Gain his respect, he can help you; lose it, you may come to be sorry for it.

Perhaps it is not amiss to quote Lord Kitchener's striking message addressed to each soldier of the British Army in August, 1914:

"You are ordered abroad as a soldier of the King to help our French comrades against the invasion of a common enemy. You have to perform a task which will need your courage, your energy, your patience.

"Remember that the honour of the British Army depends on your individual conduct. It will be your duty not only to set an example of discipline and perfect steadiness under fire, but also to maintain the most friendly relations with those whom you are helping in this struggle. The operations in which you are engaged will, for the most part, take place in a friendly country, and you can do your own country no better service than in showing yourself in France and Belgium, in the true character of a British Soldier.

"Be invariably courteous, considerate, and kind. Never do anything likely to injure or destroy property and always look upon looting

as a disgraceful act. You are sure to meet with a welcome and to be trusted: your conduct must justify that welcome and that trust. Your duty cannot be done unless your health is sound. So keep constantly on your guard against any excesses. In this new experience you may find temptations in wine and women. You must entirely resist both temptations and while treating all women with perfect courtesy, you should avoid any intimacy. Do your duty bravely; Fear God; Honour the King."

If such words, when they were written, had meaning (and they had) for the British soldier in his relations with fellow Europeans and Christians in France and Flanders, how much weightier that meaning when applied to intercourse with strangers, be they Muhammadan or Christian Asiatics.

The following words of Saladin, an Eastern himself and great soldier too, addressed to his son are worth quoting: "I commend you to God Almighty. He is the source of all good. Do the will of God, for that is the way of peace. Beware of bloodshed, trust not in that, for spilt blood never sleeps....I have become great as I am, because I have won the hearts of men by gentleness and kindness. Never nourish ill-feeling against any man, for death spares none. Be prudent in thy dealings with other men, for God will not pardon unless they forgive you" (*Jerusalem*, Sir C. M. Watson).

Some soldiers in Palestine before Saladin's

time came to a great teacher for advice and they got this: "Do violence to no man, neither accuse any falsely," or as otherwise expressed "Put no man in fear, neither exact anything wrongfully." So taught John the Baptist, Lu. iii. 14. How fine a soldier in heart and spirit, testified to by Christ and man, that of whom we read in Luke vii. 1-10!

A Cambridge College has this for its motto: "Prosperum iter facias"—"*Good going to thee*"—may that be true for each reader of this little book. As soldier and sojourner in Palestine, as one of Anglo-Saxon stock and Christian calling, in work and life, in body and soul, "*To thee Good Going.*"

DAYSPRING

*For loe the world's great Shepheard now is borne,
 A blessed babe, an infant full of power:
 After long night, uprisen is the morne,
 Renowning Bethlem in the Saviour.
 Sprung is the perfect day,
 By prophets seene afarre:
 Sprung is the mirthfull May,
 Which Winter cannot marre.
 In David's citie doth this sunne appeare:
 Clouded in flesh, yet Shepheards sit we here.*

EDMUND BOLTON (xvii. cent.).

TABLE OF DATES

(Some of these are only approximate)

B.C.

- 1921 Abraham arrives in Palestine.
- 1745 Birth of Joseph.
- 1571 Birth of Moses.
- 1491 The Exodus of Israel from Egypt.
- 1451 Death of Moses. Israelites enter Canaan.
- 1429-1095 Probable era of the Judges.
- 1095 Saul anointed King.
- 1015 Death of David and accession of Solomon.
- 1004 Dedication of Solomon's Temple.
- 975 Revolt of Ten Tribes from Rehoboam.
- 910-885 Era of Elijah.
- 760-700 Era of Isaiah.
- 721 Deportation of Ten Tribes by Shalmanezar.
- 586 Nebuchadnezzar takes Jerusalem.
- 537 Decree of Cyrus and return of Jews from
Babylon under Zerubbabel.
- 516 Dedication of Second or Zerubbabel's Temple.
- 458-432 Era of Ezra and Nehemiah.
- 332 Alexander the Great in Palestine.
- 167-64 Era of the Maccabees.
- 63 Romans under Pompey take Jerusalem.
- 17 Building of Third or Herod's Temple.
- 4 JESUS CHRIST born at Bethlehem.

A.D.

- 33 The CRUCIFIXION.
- 35 Conversion of St Paul.
- 70 Titus takes Jerusalem.
- 136 Emperor Hadrian rebuilds Jerusalem.
- 312 Emperor Constantine converted to Christianity.
- 335 Constantine builds Church of Holy Sepulchre.

A.D.

- 637 Moslems under the Caliph Omar capture Jerusalem.
- 1093-1291 Era of the Crusades.
- 1517 Jerusalem taken by Turks.
- 1542 Present walls built by Sultan Suleiman.
- 1799 Napoleon in Palestine.
- 1830-42 Ibrahim Pasha of Egypt dominates Palestine.
- 1841 Founding of C. of E. Bishopric in Jerusalem.
- 1842 Turkish authority restored.
- 1865 Founding of Palestine Exploration Fund (2 Hinde St., London, W.).
- 1867-70 Excavations of P.E.F. at Jerusalem under Lieut. C. Warren, R.E.
- 1871-77 P.E.F. Survey of Western Palestine.
- 1874-8 Lieut. Kitchener, R.E., Surveying in Palestine for P.E.F.
- 1917 (Dec. 9) Jerusalem taken by British troops under Gen. Allenby.

THE BABE

*Beginne from first where He encradled was
 In simple cratch, wrapt in a Wad of Hay
 Betweene the toylfull oxe and humble ass,
 And in what Rags, and in how base Aray,
 The Glory of our heavenly Riches lay,
 When Him the silly shepherds came to see,
 Whom greatest Princes sought on lowest knee.*

EDMUND SPENSER (xvi. cent.).

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